1799

A Funerall Sermon,

PREACHED
At the Obsequies of the Right Honble
and most vertuous Lady,
THE LADY
FRANCES,
Countesse of *CARBERY:*
Who deceased *October* the 9th. 1650.
at her House GOLDEN-GROVE
in *CARMARTHEN-SHIRE.*

By JER. TAYLOR, D.D.

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1300

To the right Honorable, and truly Noble, *Richard* Lord *Vaughan*, Earle of *Carbery*, Baron of *Emlim* and *Molinger*, Knight of the Honorable Order of the *Bath*.

My Lord,

Am not asham'd to professe that I pay this part of service to your Lordship most unwillingly: for it is a sad office to be the chief Minister in a house of mourning, and to present an interested person with a branch of Cypresse and a bottle of tears. And indeed, my Lord, it were more proportionable to your needs to bring something that might alleviate or divert your sorrow, then to dresse the hearse of your Dear Lady, and to furnish it with such circumstances, that it may dwell with you, and lie in your closet, and make your prayers and your retirements more sad and full of weepings. But because the Divine providence hath taken from you a person so excellent, a woman fit to converse with Angels, and Apostles, with Saints and

Martyrs, give me leave to present you with her picture; drawn in little and in water-colours, sullyed indeed with tears and the abrupt accents of a reall and consonant sorrow; but drawn with a faithfull hand, and taken from the life: and indeed it were too great a losse, to be depriv'd of her example and of her rule, of the originall and the copie too. The age is very evil and deserv'd her not; but because it is so evil, it hath the more need to have such lives preserv'd in memory to instruct our piety, or upbraid our wickednesse. For now that God hath cut this tree of paradise down from its seat of earth, yet so the dead trunk may support a part of the declining Temple, or at least serve to kindle the fire on the altar. My Lord, I pray God this heap of sorrow may swell your piety till it breaks into the greatest joyes of God and of religion: and remember, when you pay a tear upon the grave, or to the memory of your Lady (that Deare and most excellent Soule) that you pay two more: one of repentance for those things that may have caus'd this breach; and another of joy for the mercies of God to your Dear departed Saint, that he hath taken her into a place where she can weep no more. My Lord, I think I shall, *so long as I live, that is so long as I am*

Your Lordships
most humble Servant.

TAYLOR.

A Funerall Sermon, &c.

2 Samuel 14. 14.

For we must needs die, and are as water spilt on the ground which cannot be gathered up again: neither doth God respect any person: yet doth he devise means that his banished be not expelled from him.

When our blessed Saviour and his Disciples viewed the Temple, some one amongst them cried out, *Magister aspice, quales lapides! Master behold what faire, what great stones are here!* Christ made no other reply but foretold their dissolution and a world of sadness and sorrow which should bury that whole Nation when the teeming cloud of Gods displeasure should produce a storm which was the daughter of the biggest anger, and the mother of the greatest calamity which ever crush'd any of the sons of *Adam.* [*The time shall come, that there shall not be left one stone upon another.*] The whole Temple and the Religion, the ceremonies ordained by God, and the Nation beloved by God, and the fabrick erected for the service of God, shall run to their own period and lie down in their severall graves. What-

ſoever had a beginning can alſo have an ending, and it ſhall die, unleſs it be daily watered with the purles flowing from the fountain of life, and refreſhed with the dew of Heaven and the wells of God. And therefore God had provided a tree in Paradiſe to have ſupported *Adam* in his *artificiall immortality*: Immortality was not in his nature, but in the hands, and arts, in the favour and ſuperadditions of God. Man was alwaies the ſame mixture of heat and cold, of dryneſs and moiſture; ever the ſame weak thing, apt to feel rebellion in the humors, and to ſuffer the evils of a civil warre in his body naturall: and therefore health and life was to deſcend upon him from Heaven, and he was to ſuck life from a tree on earth; himſelf being but ingraffed into a tree of life, and adopted into the condition of an immortall nature: But he that in the beſt of his daies was but a Cien of this tree of life, by his ſinne was cut off from thence quickly, and planted upon thorns, and his portion was for ever after among the flowers, which to day ſpring and look like health and beauty, and in the evening they are ſick, and at night are dead, and the oven is their grave. And as before, even from our firſt ſpring from the duſt of the earth, *we might have died* if we had not been preſerved by the continuall flux of a rare providence; ſo now that we are reduced to the laws of our own nature, *we muſt needs die*. It is naturall, and therefore neceſſary; It is become a puniſhment to us, and therefore it is unavoidable, and God hath bound the evil upon us by bands of naturall and inſeparable propriety, and by a ſupervening unalterable decree of Heaven: and we are fallen from our privilege, and are returned to the condition of beaſts, and buildings, and common things: And we ſee Temples defiled unto the ground,

ground, and they die by Sacrilege: and great Empires die by their own plenty and eaſe, full humors, and factious Subjects: and huge buildings fall by their owne weight, and the violence of many winters eating and conſuming the cement which is the marrow of their bones: and Princes die like the meaneſt of their Servants: and every thing finds a grave and a tombe; and the very tomb it ſelf dies by the bigneſs of its pompouſneſs and luxury,

Pharia nutantia pondera ſaxo
Quæ cineri vanus dat ruitura labor,

and becomes as friable and uncombined duſt as the aſhes of the Sinner or the Saint that lay under it, and is now forgotten in his bed of darkneſs: And to this Catalogue of mortality Man is inrolled with a [*Statutum eſt*] *It is appointed for all men once to die, and after death comes judgment*; and if a man can be ſtronger then nature, or can wreſtle with a decree of Heaven, or can eſcape from a Divine puniſhment by his own arts, ſo that neither the power nor the providence of God, nor the laws of nature, nor the bands of eternall predeſtination can hold him, then he may live beyond the fate and period of fleſh, and laſt longer then a flower: But if all theſe can hold us and tie us to conditions, then we muſt lay our heads down upon a turfe and entertain creeping things in the cells and little chambers of our eyes, and dwell with worms till time and death ſhall be no more. *We muſt needs die*] That's our ſentence. But that's not all.

We are as water ſpilt on the ground, which cannot be gathered up again] Stay. 1. We are as water, weak and of no conſiſtence, alwaies deſcending, abiding in no certain place, unleſſe where we are detained with violence: and every

every little breath of winde makes us rough and tempeſtuous, and troubles our faces: every trifling accident diſcompoſes us; and as the face of the waters wafting in a ſtorm ſo wrinkles it ſelf that it makes upon its forehead furrows deep, and hollow like a grave: ſo doe our great and little cares and trifles, firſt make the wrinkles of old age, and then they dig a grave for us: And there is in nature nothing ſo contemptible, but it may meet with us in ſuch circumſtances, that it may be too hard for us in our weakneſſes: and the ſting of a Bee is a weapon ſharp enough to pierce the finger of a childe, or the lip of a man: and thoſe creatures which nature hath left without weapons, yet they are arm'd ſufficiently to vex thoſe parts of men which are left defenſeleſſe and obnoxious to a ſun beame, to the roughneſs of a ſowre grape to the unevenneſs of a gravel-ſtone, to the duſt of a wheel, or the unwholſome breath of a ſtarre looking awry upon a ſinner.

2. 2 But beſides the weakneſſes and naturall decayings of our bodies, if chances and contingencies be innumerable, then no man can reckon our dangers, and the præternaturall cauſes of our deaths. So that he is a vain perſon whoſe hopes of life are too confidently increaſed by reaſon of his health: and he is too unreaſonably timorous, who thinks his hopes at an end when he dwels in ſickneſſe. For men die without rule, and with, and without occaſions; and no man ſuſpecting or foreſeeing any of deaths addreſſes, and no man in his whole condition is weaker then another. A man in a long Conſumption is fallen under one of the ſolemnities and preparations to death: but at the ſame inſtant the moſt healthfull perſon is as neer death, upon a more fatall, and a more ſudden, but a leſſe diſcerned cauſe. There

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are but few persons upon whose foreheads every man can read the sentence of death written in the lines of a lingring sickness, but they (sometimes) hear the passing bell ring for stronger men, even long before their own knell cals at the house of their mother to open her womb and make a bed for them. No man is surer of to morrow then the weakest of his brethren: and when *Lepidus* and *Ausidius* stumbled at the threshold of the Senate and fell down and dyed, the blow came from heaven in a cloud but it struck more suddenly thenupon the poor slave that made sport upon the Theatre with a præmeditated and foredescribed death: *Quod quisque vitet, nunquam homini satis cautum est in horas.* There are sicknesses that walk in darknesse, and there are exterminating Angels that fly wrapt up in the curtains of immateriality and an uncommunicating nature; whom we cannot see, but we feel their force. and sink under their sword, and from heaven the vail descends that wraps our heads in the fatall sentence. There is no age of man but it hath proper to it self some posterns and outlets for death, besides those infinite and open ports out of which myriads of men and women every day passe into the dark and the land of forgetfulnesse. *Infancie* hath life but *in effigie*, or like a spark dwelling in a pile of wood: the candle is so newly lighted, that every little shaking of the taper, and every ruder breath of air, puts it out, and it dies. *Childhood* is so tender, and yet so unwary; so soft to all the impressions of chance, and yet so forward to run into them, that God knew there could be no security without the care and vigilance of an Angel-keeper: and the eies of Parents and the armes of Nurses, the provisions of art, and all the effects of Humane love and Providence are not sufficient to keep

one child from horrid miſchiefs, from ſtrange and early calamities and deaths, unleſſe a meſſenger be ſent from heaven to ſtand ſentinell, and watch the very playings and the ſleepings, the eatings and the drinkings of the children; and it is a long time before nature makes them capable of help: for there are many deaths, and very many diſeaſes to which poor babes are expoſed; but they have but very few capacities of phyſick; to ſhew, that infancy is as liable to death as old age, and equally expoſed to danger, and equally uncapable of a remedy: with this onely difference, that old age hath diſeaſes incurable by nature, and the diſeaſes of childhood are incurable by art; and both the ſtates are the next heirs of death.

3 3 But all the middle way *the caſe is altered.* Nature is ſtrong, and art is apt to give eaſe and remedy: but ſtill, there is no ſecurity; and there, the caſe is not altered. 1 For there are ſo many diſeaſes in men that are not underſtood. 2 So many new ones every year. 3 The old ones are ſo changed in circumſtance, and intermingled with ſo many collaterall complications. 4 The Symptoms are oftentimes ſo alike. 5 Sometimes ſo hidden and fallacious. 6 Sometimes none at all (as in the moſt ſudden and the moſt dangerous impoſthumations.) 7 And then, the diſeaſes in the inward parts of the body, are oftentimes ſuch, to which no application can be made. 8 They are ſo far off, that the effects of all medicines can no otherwiſe come to them, then the effect and juices of all meats, that is, not till after two or three alterations, and decoctions, which change the very ſpecies of the medicament. 9 And after all this, very many principles in the art of Phyſick are ſo uncertain, that after they have been believed ſeven or eight a-

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ges, and that upon them much of the practise hath been establisht; they come to be considered by a witty man, and others establisht in their stead; by which, men must practise, and by which three or four generations of men more (as happens) must live or die. 10 And all this while, the men are sick, and they take things that certainly make them sicker for the present, and very uncertainly restore health for the future: that it may appear of what a large extent is humane calamity; when Gods providence hath not onely made it weak and miserable upon the certain stock of a various nature, and upon the accidents of an infinite contingency; but even from the remedies which are appointed, our dangers and our troubles are certainly increased: so that we may well be likened to water; our nature is no stronger, our abode no more certain; If the sluces be opened, *it falls away and runneth apace*; if its current be stopped, it swels and grows troublesome, and spils over with a greater diffusion; If it be made to stand still it putrefies: and all this we doe. For

4. In all the processe of our health we are running to our grave: we open our own sluces by vitiousness and unworthy actions; we powre in drink, and let out life; we increase diseases and know not how to bear them; we strangle our selves with our own intemperance; we suffer the feavers and the inflammations of lust, and we quench our soules with drunkennesse; we bury our understandings in loads of meat and surfets: and then we lie down upon our beds and roar with pain and disquietness of our soules: Nay, we kill one anothers souls and bodies with violence and folly, with the effects of pride and uncharitableness; we live and die like fools, and bring a *new mortality* upon our selves; wars and vex- 4

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ations cares, and private duels, and publike diſorders, and every thing that is unreaſonable, and every thing that is violent: ſo that now we may adde this fourth gate to the grave: Beſides *Nature* and *Chance*, and *the miſtakes of art*, men die with their *own ſins*, and then enter into the grave in haſte and paſſion and pull the heavy ſtone of the monument upon their own heads. And thus we make our ſelves like water ſpilt on the ground: we throw away our lives as if they were unprofitable, (and indeed moſt men make them ſo) we let our years ſlip through our fingers like water; and nothing is to be ſeen, but like a ſhowr of tears upon a ſpot of ground; there is a grave digged, and a ſolemn mourning and a great talk in the neigbourhood, and when the daies are finiſhed, they ſhall be, and they ſhall be remembred, no more: And that's like water too, when it is ſpilt, *it cannot be gathered up again.*

There is no redemption from the grave.

——— *inter ſe mortales mutua vivunt*
Et quaſi curſores vitäi lampada tradunt.

Men live in their courſe and by turns: their light burns a while, and then it burns blew and faint, and men go to converſe with Spirits, and then they reach the taper to another; and as the hours of yeſterday can never return again, ſo neither can the man whoſe hours they were, and who lived them over once, he ſhall never come to live them again, and live them better. When *Lazarus*, and the widows Son of Naim, and *Tabitha*, and the Saints that appeared in Jeruſalem at the ruſurrection of our bleſſed Lord, aroſe; they came into this world, ſome as ſtrangers onely to make a viſit, and all of them to manifeſt a glory: but none came upon the ſtock of a new life, or entred upon the ſtage as at firſt, or to perform

form the courſe of a new nature: and therefore it is obſervable that we never read of any wicked perſon that was raiſed from the dead: *Dives* would fain have returned to his brothers houſe, but neither he, nor any from him could be ſent: but all the reſt in the New Teſtament (one onely excepted) were expreſſed to have been holy perſons, or elſe by their age were declared innocent. *Lazarus* was beloved of Chriſt: thoſe ſouls that appeared at the reſurrection were the ſouls of Saints: *Tabitha* raiſed by S *Peter* was a charitable and a holy Chriſtian: and the maiden of twelve years old, raiſed by our bleſſed Saviour, had not entred into the regions of choice and ſinfulneſſe: and the onely exception of the widows ſon, is indeed none at all; for in it the Scripture is wholly ſilent; and therefore it is very probable that the ſame proceſſe was uſed, God in all other inſtances having choſen to exemplifie his miracles of nature to purpoſes of the Spirit, and in ſpirituall capacities. So that although the Lord of nature did not break the bands of nature in ſome inſtances, to manifeſt his glory to ſucceeding, great and never failing purpoſes; yet (beſides that this ſhall be no more) it was alſo inſtanced in ſuch perſons who were holy and innocent, and within the verge and comprehenſions of the eternall mercy. We never read that a wicked perſon felt ſuch a miracle, or was raiſed from the grave to try the ſecond time for a Crown; but where he fell, there he lay down dead, and ſaw the light no more.

This conſideration I intend to you as a ſevere Monitor and an advice of carefulneſs, that you order your affairs ſo that you may be partakers of the firſt reſurrection, that is, from ſin to grace, from the death of vitious habits, to the vigour, life and efficacy of an habituall righte-

righteousnesse: For (as it hapned to those persons in the New Testament now mentioned, to them (I say) in the literall sense) *Blessed are they that have part in the first resurrection, upon them the second death shall have no power*: meaning that they who by the power of Christ and his holy Spirit were raised to life again, were holy and blessed souls, and such who were written in the book of God; and that this grace happened to no wicked and vitious person: so it is most true in the spirituall and intended sense: You onely that serve God in a holy life; you who are not dead in trespasses and sins; you who serve God with an early diligence and an unwearied industry, and a holy religion, you and you onely shal come to life eternall, you onely shall be called from death to life; the rest of mankind shall never live again but passe from death to death; from one death to another, to a worse; from the death of the body, to the eternall death of body and soul: and therefore in the Apostles Creed there is no mention made of the resurrection of wicked persons: but of *the resurrection of the body to everlasting life.* The wicked indeed shall be haled forth from their graves, from their everlasting prisons, where in chains of darknesse they are kept unto the judgement of the great day: But this therefore cannot be called *in sensu favoris*, a resurrection, but the solennities of the eternall death; It is nothing but a new capacity of dying again; such a dying as cannot signifie rest; but where death means nothing but an intolerable and never ceasing calamity: and therefore these words of my text are otherwise to be understood of the wicked, otherwise of the godly: The wicked are spilt like water and shall never be gathered up again; no not in the gatherings of eternity; They shall be put into vessels of wrath and set upon

on the flames of hell; but that is not *a gathering*, but a ſcattering from the face and preſence of God. But the godly alſo come under the ſenſe of theſe words. They deſcend into their graves, and ſhall no more be reckoned among the living; they have no concernment in all that is done under the ſun. *Agamemnon* hath no more to do with the Turks armies invading and poſſeſſing that part of Greece where he reigned, then had the Hippocentaur, who never had a being: and *Cicero* hath no more intereſt in the preſent evils of Chriſtendome, then we have to doe with his boaſted diſcovery of *Catilines* conſpiracie. What is it to me that Rome was taken by the Gaules? and what is it now to *Camillus* if different religions be tolerated amongſt us? Theſe things that now happen concern the living, and they are made the ſcenes of our duty or danger reſpectively: and when our wives are dead and ſleep in charnel houſes, they are not troubled when we laugh loudly at the ſongs ſung at the next marriage feaſt; nor do they envy when another ſnatches away the gleanings of their husbands paſſion.

It is true they envy not, and they lie in a boſome where there can be no murmure, and they that are conſigned to Kingdomes, and to the feaſt of the marriage ſupper of the Lamb, the glorious and eternall Bridegroom of holy ſouls, they cannot think our marriages here, our lighter laughings, and vain rejoycings conſiderable as to them. And *yet there is a relation continued ſtil. Ariſtotle* ſaid, that to affirm the dead take no thought for the good of the living is a diſparagement to the laws of that friendſhip which in their ſtate of ſeparation they cannot be tempted to reſcind. And the Church hath taught in generall that they pray for us, they recommend to God the ſtate of all their Relatives, in the u-

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nion of the interceſſion that our bleſſed Lord makes for them and us: and S. *Ambroſe* gave ſome things in charge to his dying brother *Satyrus*, that he ſhould do for him in the other world: he gave it him (I ſay) when he was dying, not when he was dead. And certain it is that though our dead friends affection to us is not to be eſtimated according to our low conceptions, yet it is not leſſe, but much more then ever it was; it is greater in degree, and of another kind.

But then we ſhould do well alſo to remember, that in this world we are ſomething beſides fleſh and bloud; that we may not without violent neceſſities run into new relations, but preſerve the affections we bear to our dead when they were alive: We muſt not ſo live as if they were periſhed, but ſo as preſſing forward to the moſt intimate participation of the communion of Saints. And we alſo have ſome waies to expreſſe this relation, and to bear a part in this communion, by actions of intercourſe with them, and yet proper to our ſtate: ſuch as are ſtrictly performing the will of the dead, providing for, and tenderly and wiſely educating their children, paying their debts, imitating their good example, preſerving their memories privately, and publikely keeping their memorials, and deſiring of God with hearty and conſtant prayer that God would give them a joyfull reſurrection, and a mercifull judgement, (for ſo S. *Paul* prayed in behalf of *Oneſiphorus*) that *God would ſhew them* [a] *mercy in that day*, that fearfull, and yet much to be deſired day, in which the moſt righteous perſon hath need of much mercy and pity, and ſhall find it. Now theſe inſtances of duty ſhew that the relation remains ſtill; and though the Relict of a man or woman hath liberty to contract new relations, yet I doe not

[a] 2 Tim. 1.18.

not finde they have liberty to caſt off the old; as if there were no ſuch thing as immortality of ſouls. Remember that we ſhall converſe together again: let us therefore never doe any thing of reference to them which we ſhall be aſham'd of in the day when all ſecrets ſhall be diſcovered, and that we ſhall meet again in the preſence of God: In the mean time, God watcheth concerning all their intereſt, and he will in his time both diſcover and recompenſe. For though, as to us, they are like water ſpilt, yet, to God, they are as water fallen into the ſea, ſafe and united in his comprehenſion, and incloſures.

But we are not yet paſſed the conſideration of the ſentence: This deſcending to the grave is the lot of all men, [*neither doth God reſpect the perſon of any man*] The rich is not protected for favour, nor the poor for pity, the old man is not reverenced for his age, nor the infant regarded for his tenderneſs; youth and beauty, learning and prudence, wit and ſtrength lie down equally in the diſhonours of the grave. All men, and all natures, and all perſons reſiſt the addreſſes and ſolennities of death, and ſtrive to preſerve a miſerable and an unpleaſant life; and yet they all ſink down and die. For ſo have I ſeen the pillars of a building aſſiſted with artificiall props bending under the preſſure of a roof, and pertinaciouſly reſiſting the infallible and prepared ruine,

Donec certa dies omni compage ſolutâ
Ipſum cum rebus ſubruat auxilium,

till the determin'd day comes, and then the burden ſunk upon the pillars, and diſorder'd the aides and auxiliary rafters into a common ruine and a ruder grave: ſo are the deſires and weak arts of man, with little aides and aſſiſtances of care and phyſick we ſtrive to ſupport our decaying bodies, and to put off the evil day; but quickly that day will come, and then neither Angels nor men

can reſcue us from our grave; but the roof ſinks down upon the walls, and the walls deſcend to the foundation; and the beauty of the face, and the diſhonours of the belly, the diſcerning head and the ſervile feet, the thinking heart and the working hand, the eyes and the guts together ſhall be cruſh'd into the confuſion of a heap, and dwell with creatures of an equivocall production, with worms and ſerpents, the ſons and daughters of our own bones, in a houſe of durt and darkneſs.

Let not us think to be excepted or deferred. If beauty, or wit, or youth, or Nobleneſs, or wealth, or vertue could have been a defence, and an excuſe from the grave, we had not met here to day to mourn upon the hearſe of an excellent Lady: and God only knows for which of us next the Mourners ſhall go about the ſtreets or weep in houſes.

Il. γ. Ζεὺς μὲν πω τόγε οἶδε, ἠδ' ἀθάναλοι θεοὶ ἄλλοι
Ὁππότερῳ θανάτοιο τέλος πεπρωμένον ἐστὶν.

We have liv'd ſo many years; and every day and every minute we make an eſcape from thoſe thouſands of dangers and deaths that encompaſſe us round about: and ſuch eſcapings we muſt reckon to be an extraordinary fortune, and therefore that it cannot laſt long. Vain are the thoughts of Man, who when he is young or healthfull, thinks he hath a long thread of life to run over, and that it is violent and ſtrange for young perſons to die; and naturall and proper onely for the aged. It is as naturall for a man to die by drowning as by a feaver: And what greater violence or more unnaturall thing is it, that the horſe threw his Rider into the river, then that a drunken meeting caſt him into a feaver, and the ſtrengths of youth are as ſoon broken by the ſtrong ſickneſſes of youth, and the ſtronger intemperance, as the

the weakneſſe of old age by a cough, or an aſthma, or a continuall rheume? Nay, it is *more naturall* for young Men and Women to die, then for old; becauſe that is *more naturall* which hath more naturall cauſes; and that is more naturall which is moſt common: but to die with age is an extreme rare thing; and there are more perſons carried forth to buriall before the five and thirtieth year of their age, then after it. And therefore let no vain confidence make you hope for long life. If you have liv'd but little, and are ſtill in youth, remember that now you are in your bigg'ſt throng of dangers both of body and ſoul; and the proper ſins of youth to which they ruſh infinitely and without conſideration, are alſo the proper and immediate inſtruments of death. But if you be old you have eſcaped long and wonderfully, and the time of your eſcaping is out: you muſt not for ever think to live upon wonders, or that God will work miracles to ſatisfie your longing follies, and unreaſonable deſires of living longer to ſin and to the world. Goe home and think to die, and what you would chooſe to be doing when you die, that doe daily: for you will all come to that paſſe, to rejoice that you did ſo, or wiſh that you had: that will be the condition of every one of us; for *God regardeth no mans perſon.*

Well! but all this you will think is but a ſad ſtory. What? we muſt die, and go to darkneſſe and diſhonour; and we muſt die quickly, and we muſt quit all our delights, and all our ſins, or doe worſe, infinitely worſe; and this is the condition of us all from which none can be excepted; every man ſhall be ſpilt and fall into the ground, and *be gathered up no more.* Is there no comfort after all this? *ſhall we go from hence, and be no more ſeen,* and have no recompenſe?

Miser, ô miser, aiunt, omnia ademit
Una die infausta mihi tot præmia vitæ.

Shall we exchange our fair dwellings for a coffin, our softer beds for the moistned and weeping turfe, and our pretty children for worms, and is there no allay to this huge calamity? yes, there is. There is a [*yet*] in the text: [*For all this, yet doth God devise meane that his banished be not expelled from him.*] All this sorrow & trouble is but a phantasme, and receives its account and degrees from our present conceptions and the proportion to our relishes and gust.

When *Pompey* saw the Ghost of his first Lady *Julia* who vexed his rest and his conscience for superinducing *Cornelia* upon her bed within the ten months of mourning, he presently fancied it, either to be an illusion, or else that death could be no very great evil,

Aut nihil est sensus animis in morte relictum,
Aut mors ipsa nihil ——

Either my dead wife knows not of my unhandsome marriage, and forgetfulnesse of her; or if she does, then the dead live.

—— *longæ, canitis si cognita, vitæ*
Mors media est ——.

Death is nothing but the middle point between two lives between this and another: concerning which comfortable mystery the holy Scripture instructs our faith and entertains our hope in these words. God is still the *God of Abraham, Isaak, and Jacob; for all doe live to him:* and the souls of Saints are with Christ: *I desire to be dissolv'd* (saith S. *Paul*) *and to be with Christ for that is much better:* and, *Blessed are the dead which die in the Lord; they rest from their labours, and their works follow them: For we know, that if our earthly house of this Tabernacle were dis-*

vide 1 Cor. 15. 18. 1 Thess. 4. 16. Rev. 14. 13 John 5. 24.

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solv'd, we have a building of God, a house not made with hands, eternall in the heavens: and this state of separation S. *Paul* calls, *a being absent from the body, and being present with the Lord:* This is one of Gods means which he hath devised, that although our Dead are like persons banished from this world, yet they are not expelled from God: They are *in the hands of Christ*; they are *in his presence*; they are, or shall be *clothed with a house of Gods making*; *they rest from all their labours*; *all tears are wiped from their eyes*, and all discontents from their spirits; and in the state of separation before the soul be re invested with her new house, the spirits of all persons are with God, so secur'd and so blessed, and so sealed up for glory, that this state of intervall and imperfection is in respect of its certain event and end, infinitely more desirable then all the riches and all the pleasures, and all the vanities, and all the Kingdomes of this world. 2 Cor. 5. 8. & 6.

I will not venture to determine what are the circumstances of the abode of Holy Souls in their separate dwellings; and yet possibly that might be easier then to tell what or how the soul is and works in this world, where it is in the body *tanquam in alienâ domo*, as in a prison, in fetters and restraints: for here the soul is discomposed and hindred, it is not as it shall be, as it ought to be, as it was intended to be; it is not permitted to its own freedome, and proper operation; so that all that we can understand of it here, is that it is so incommodated with a troubled and abated instrument, that the *object* we are to consider cannot be offered to us in a right line, in just and equall propositions; or if it could, yet because we are to understand the soul by the soul, it becomes not onely a troubled and *abused object*, but a *crooked instrument*; and we here can consider it, just as a

weak eye can behold a ſtaffe thruſt into the waters of a troubled river; the very water makes a refraction, and the ſtorme doubles the refraction, and the water of the eye doubles the ſpecies, and there is nothing right in the thing, the object is out of its juſt place, and the medium is troubled, and the organ is impotent: *At cum exierit & in liberum cælum quaſi in domum ſuam venerit,* when the ſoule is entred into her own houſe, into the free regions of the reſt and the neighbourhood of heavenly joyes, then its operations are more ſpirituall, proper, and proportion'd to its being; and though we cannot ſee at ſuch a diſtance, yet the object is more fitted if we had a capable underſtanding; it is in it ſelf in a more excellent and free condition.

Certain it is, that the body does hinder many actions of the ſoul: it is an imperfect body, and a diſeaſed brain, or a violent paſſion that makes fools: no man hath a fooliſh ſoul; and the reaſonings of men have infinite difference and degrees by reaſon of the bodies conſtitution. Among beaſts which have no reaſon, there is a greater likeneſs then between men, who have: and as by faces it is eaſier to know a man from a man, then a ſparrow from a ſparrow, or a ſquirrel from a ſquirrel: ſo the difference is very great in our ſouls; which difference becauſe it is not originally in the ſoul (and indeed cannot be in ſimple and ſpirituall ſubſtances of the ſame ſpecies or kind) it muſt needs derive wholly from the body, from its accidents & circumſtances: from whence it follows, that becauſe the body caſts fetters and reſtraints, hindrances and impediments upon the ſoul, that the ſoul is much freer in the ſtate of ſeparation; and if it hath any act of life, it is much more noble and expedite.

That the ſoul is alive after our death, S. *Paul* affirms

[*Chriſt*

[*Christ died for us, that whether we wake or sleep, we should live together with him.*] Now it were strange that we should be alive, and live with *Christ*, and yet do no act of life: the body when it is asleep does many: and if the soule does none, the principle is lesse active then the instrument; but if it does any act at all in separation, it must necessarily be an act or effect of understanding; there is nothing else it can doe. But this it can. For it is but a weak and an unlearned proposition to say, That the Soule can doe nothing of it self, nothing without the phantasmes and provisions of the body. For 1. In this life the soule hath one principle clearly separate, abstracted and immateriall, I mean, *the Spirit of grace*, which is a principle of life and action, and in many instances does not at all communicate with matter, as in the infusion, superinduction and the creation of spirituall graces. 2. As nutrition, generation, eating and drinking are actions proper to the body and its state: so, extasies, visions, raptures, intuitive knowledge, and consideration of its self, acts of volition, and reflex acts of understanding are proper to the soule. 3. And therefore it is observable that S. *Paul* said that *he knew not whether his vision and raptures were in or out of the body*: for by that we see his judgment of the thing, that one was as likely as the other, neither of them impossible or unreasonable; and therefore that the soule is as capable of action alone as in conjunction. 4 If in the state of blessednes there are some actions of the soule which doe not passe through the body, such as contemplation of God, and conversing with spirits, and receiving those influences and rare immissions which coming from the H. and mysterious Trinity make up the crown of glory; it follows that the necessity of the bodies ministery 1 Thes. 5.10.

ſtery is but during the ſtate of this life, and as long as it converſes with fire and water, and lives with corne and fleſh, and is fed by the ſatisfaction of materiall appetites; which neceſſity and manner of converſation when it ceaſes, it can be no longer neceſſary for the ſoul to be ſerved by phantaſmes and materiall repreſentations. 5. And therefore when the body ſhall be re-united, it ſhall be ſo ordered that then the body ſhall confeſſe it gives not any thing, but receives all its being and operation, its manner and abode from the ſoul, and that then it comes not to ſerve a neceſſity, but to partake a glory. For as the operations of the ſoule in this life, begin in the body, and by it the object is tranſmitted to the ſoule: ſo then they ſhall begin in the ſoule and paſs to the body; and as *the operations of the ſoule* by reaſon of its dependence on the body are *animall, naturall and materiall*: ſo in the reſurrection, *the body* ſhall be *ſpirituall* by reaſon of the preeminence, influence, and prime operation of the ſoule. Now between theſe two ſtates, ſtands the ſtate of ſeparation, in which the operations of the ſoule are of a middle nature, that is, not ſo ſpirituall as in the reſurrection, and not ſo animal and naturall as in the ſtate of conjunction.

To all which, I adde this conſideration. That our ſoules have the ſame condition that Chriſts ſoule had in the ſtate of ſeparation; becauſe he took on him all our nature, and all our condition; and it is certain, Chriſts ſoule in the three daies of his ſeparation did exerciſe acts of life, of joy and triumph, and did not ſleep, but viſited the ſouls of the Fathers, trampled upon the pride of Devils, and ſatisfied thoſe longing ſouls which were *Priſoners of hope*; and from all this we may conclude that the ſouls of all the ſervants of Chriſt are alive,

live, and therefore doe the actions of life, and proper to their ſtate; and therefore it is highly probable that the ſoul works clearer, and underſtands brighter, and diſcourſes wiſer, and rejoyces louder, and loves noblier, and deſires purer, and hopes ſtronger then it can do here.

But if theſe arguments ſhould fail, yet the felicity of Gods Saints cannot fail. For ſuppoſe, the body to be a neceſſary inſtrument but out of tune, and diſcompoſed by ſin and anger, by accident and chance, by defect and imperfections, yet, that it is better then none at all; and that if the ſoul works imperfectly with an imperfect body, that then ſhe works not at all when ſhe hath none; and ſuppoſe alſo that the ſoul ſhould be as much without ſenſe or perception in death, as it is in a deep ſleep which is the image and ſhadow of death; yet then God deviſes other means that his baniſhed be not expelled from him. For,

1 God will reſtore the ſoul to the body, and raiſe the body to ſuch a perfection, that it ſhall be an Organ fit to praiſe him upon; it ſhall be made ſpirituall to miniſter to the ſoul, when the ſoul is turned into a Spirit; then the ſoul ſhall be brought forth by Angels from her incomparable and eaſie bed, from her reſt in Chriſts Holy Boſome, and bee made perfect in her beeing, and in all her operations; And this ſhall firſt appear by that perfection which the ſoul ſhall receive as inſtrumentall to the laſt judgement: for then ſhe ſhall ſee clearly all the Records of this world, all the Regiſter of her own memory. For all that we did in this life, is laid up in our memories: and though duſt and forgetfulneſs be drawn upon them, yet when God ſhall lift us from our duſt, then ſhall appear clearly all that we

have done, written in the Tables of our conscience, which is the souls memory. We see many times, and in many instances, that a great memory is hindred and put out, and we thirty years after come to think of something that lay so long under a curtain, we think of it suddenly and without a line of deduction, or proper consequence: And all those famous memories of *Simonides* and *Theodectes*, of *Hortensius* and *Seneca*, of *Scepsius Metrodorus* and *Carneades*, of *Cyneas* the Embassadour of *Pyrrhus*, are onely the Records better kept, and lesse disturbed by accident and disease. For even the memory of *Heroes* son of Athens, of *Bathyllus* and the dullest person now alive is so great, and by God made so sure a record of all that ever he did, that assoon as ever God shall but tune our instrument, and draw the curtains, and but light up the candle of immortality, there we shall find it all, there we shall see all, and all the world shall see all; then we shall be made fit to converse with God after the manner of Spirits, we shall be like to Angels.

In the mean time, although upon the perswasion of the former discourse it be highly probable that the souls of Gods servants do live in a state of present blessednesse, and in the exceeding joyes of a certain expectation of the revelation of the day of the Lord, and the coming of Jesus; yet it will concern us onely to secure our state by holy living, and leave the event to God; that (as S. *Paul* saith) whether present or absent, whether sleeping or waking, whether perceiving or not perceiving, we may be accepted of him: that when we are banished this world, and from the light of the sun, we may not be expelled from God, and from the light of his countenance, but that from our beds of sorrows, our

souls

may passe into the bosome of Christ, and from thence to his right hand in the day of sentence: For we must all appear before the judgement seat of Christ, and then if we have done well in the body, we shall never be expelled from the beatificall presence of God, but be domesticks of his family, and heires of his Kingdome, and partakers of his glory. *Amen.*

I Have now done with my Text, but yet am to make you another Sermon. I have told you the necessity and the state of death; it may be too largely for such a sad story; I shall therefore now with a better compendium teach you how to live by telling you a plain narrative of a life, which if you imitate and write after the copy, it will make, that death shall not be an evill, but a thing to be desired, and to be reckoned amongst the purchases and advantages of your fortune. When *Martha* and *Mary* went to weep over the grave of their brother, Christ met them there and preached a Funerall Sermon, discoursing of the resurrection, and applying to the purposes of faith, and confession of Christ, and glorification of God: We have no other, we can have no better precedent to follow: and now that we are come to weep over the grave of our Dear Sister, this rare personage, we cannot chuse but have many virtues to learn, many to imitate, and some to exercise.

I chose, not to declare her extraction and genealogy. It was indeed fair and Honourable; but having the blessing to be descended from worthy and Honoured Ancestors, and her self to be adopted and ingraffed into a more Noble family, yet she felt such outward appendages to be none of hers, because not of her choice, but the purchase of the virtues of others, which al-

though they did ingage her to do noble things, yet they would upbraid all degenerate and leſſe honourable lives then were thoſe which began and increaſed the honour of the families. She did not love her fortune for making her noble; but thought it would be a diſhonour to her if ſhe did not continue a Nobleneſſe and excellency of virtue fit to be owned by perſons relating to ſuch Anceſtors. It is fit for all us to honour the Nobleneſſe of a family: but it is alſo fit for them that are Noble to deſpiſe it, and to eſtabliſh their honour upon the foundation of doing excellent things, and ſuffering in good cauſes, and deſpiſing diſhonourable actions, and in communicating good things to others. For this is the rule in Nature: Thoſe creatures are moſt Honourable which have the greateſt power, and do the greateſt good: And accordingly my ſelf have been a witneſſe of it, how this excellent Lady would by an act of humility, and Chriſtian abſtraction ſtrip her ſelf of all that fair appendage of exteriour honour which decked her perſon and her fortune; and deſired to be owned by nothing but what was her own, that ſhe might onely be eſteemed Honourable according to that which is the honour of a Chriſtian, and a wiſe perſon.

2 She had a ſtrict and ſevere education, and it was one of Gods graces and favours to her. For being the Heireſſe of a great fortune, and living amongſt the throng of perſons in the ſight of vanities and empty temptations, that is, in that part of the Kingdome where greatneſſe is too often expreſſed in great follies, and great vices, God had provided a ſevere and angry education to chaſtiſe the forwardneſſes of a young ſpirit, and a fair fortune; that ſhe might for ever be ſo far diſtant from a vice, that ſhe might onely ſee it and loath

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it, but never taſt of it, ſo much as to be put to her choice whether ſhe would be virtuous or no. God intending to ſecure this ſoul to himſelf, would not ſuffer the follies of the world to ſeize upon her by way of too neer a triall, or buſie temptation.

3 She was married young; and beſides her buſineſſes of religion ſeemed to be ordained in the providence of God to bring to this Honourable family a part of a fair fortune, and to leave behind her a fairer iſſue, worth ten thouſand times her portion: and as if this had been all the publike buſineſſe of her life; when ſhe had ſo far ſerved Gods ends, God in mercy would alſo ſerve hers, and take her to an early bleſſedneſſe.

4 In paſsing through which line of providence, ſhe had the art to ſecure her eternall intereſt, by turning her condition into duty, and expreſsing her duty in the greateſt eminency of a virtuous, prudent and rare affection, that hath been known in any example. I will not give her ſo low a teſtimony, as to ſay onely that ſhe was chaſt; She was a perſon of that ſeverity, modeſty, and cloſe religion (as to that particular) that ſhe was not capable of uncivill temptation; and you might as well have ſuſpected the ſun to ſmell of the poppy that he looks on, as that ſhe could have been a perſon apt to be ſullyed by the breath of a foul queſtion.

5. But that which I ſhall note in her, is that which I would have exemplar to all Ladies, and to all women. She had a love ſo great for her Lord, ſo intirely given up to a dear affection, that ſhe thought the ſame things, and loved the ſame loves, and hated according to the ſame enmities, and breathed in his ſoul, and lived in his preſence, and languiſhed in his abſence: and all that ſhe was or did, was onely for and to her Deareſt Lord,

Si gaudet, si flet, si tacet, hunc loquitur.
Cœnat, propinat, poscit, negat, innuit, unus:
Nævius est :-- and although this was a great enamell to the beauty of her ſoul, yet it might in ſome degrees be alſo a reward to the virtue of her Lord: For ſhe would often diſcourſe it to them that converſed with her; that he would improve that intereſt which he had in her affection to the advantages of God, and of religion: and ſhe would delight to ſay, that he called her to her devotions, he incouraged her good inclinations, he directed her piety, he invited her with good books: and then ſhe loved religion, which ſhe ſaw was not onely pleaſing to God, and an act or ſtate of duty, but pleaſing to her Lord, and an act alſo of affection and conjugall obedience: and what at firſt ſhe loved the more forwardly for his ſake; in the uſing of religion left ſuch reliſhes upon her ſpirit, that ſhe found in it amability enough, to make her love it for its own. So God uſually brings us to him by inſtruments of nature and affections, and then incorporates us into his inheritance, by the more immediate reliſhes of Heaven, and the ſecret things of the Spirit. He onely was (under God) the light of her eies, and the cordiall of her ſpirits, and the guide of her actions, and the meaſure of her affections, till her affections ſwelled up into a religion, and then it could go no higher, but was confederate with thoſe other duties which made her dear to God. Which rare combination of duty and religion, I chooſe to expreſs in the words of *Solomon: She forſook not the guide of her*
Prov. 2. 17. *youth, nor brake the Covenant of her God.*

6 As ſhe was a rare wife: ſo ſhe was an excellent Mother. For in ſo tender a conſtitution of ſpirit as hers was, and in ſo great a kindneſs towards her children, there

there hath ſeldome been ſeen a ſtricter and more curious care of their perſons, their deportment, their nature, their diſpoſition, their learning, and their cuſtomes: And if ever kindneſs and care did conteſt, and make parties in her, yet her care and her ſeverity was ever victorious; and ſhe knew not how to doe an ill turn to their ſeverer part, by her more tender and forward kindneſſe. And as her cuſtome was, ſhe turned this alſo into love to her Lord. For ſhe was not onely diligent to have them bred nobly and religiouſly, but alſo was carefull and ſollicitous, that they ſhould be taught to obſerve all the circumſtances and inclinations, the deſires and wiſhes of their Father; as thinking, that virtue to have no good circumſtances which was not dreſſed by his copy, and ruled by his lines, and his affections: And her prudence in the managing her children was ſo ſingular and rare, that when ever you mean to bleſſe this family, and pray a hearty and a profitable prayer for it, beg of God, that the children may have thoſe excellent things which ſhe deſigned to them, and provided for them in her heart and wiſhes, that they may live by her purpoſes, and may grow thither, whither ſhe would fain have brought them. All theſe were great parts of an excellent religion as they concerned her greateſt temporall relations.

7 But if we examine how ſhe demeaned her ſelf towards God, there alſo you will find her, not of a common, but of an exemplar piety. She was a great reader of Scripture, confining her ſelf to great portions every day; which ſhe read, not to the purpoſes of vanity, and impertinent curioſities, not to ſeem knowing, or to become talking, not to expound and Rule, but to teach her all her duty, to inſtruct her in the knowledge and love of God and of her Neighbours; to make her more

more humble, and to teach her to despise the world, and all its gilded vanities; and that she might entertain passions wholly in design and order to heaven. I have seen a female religion that wholly dwelt upon the face and tongue; that like a wanton and an undressed tree spends all its juice in suckers and irregular branches, in leafs and gumme, and after all such goodly outsides you should never eat an apple, or be delighted with the beauties, or the perfumes of a hopefull blossome. But the religion of this excellent Lady was of another constitution; It took root downward in humility, and brought forth fruit upward in the substantiall graces of a Christian, in charity and justice, in chastity and modesty, in fair friendships and sweetnesse of society: She had not very much of the forms and outsides of godlinesse; but she was hugely carefull for the power of it, for the morall, essentiall, and usefull parts; such which would make her be, not seem to be religious.

8 She was a very constant person at her prayers, and spent all her time which Nature did permit to her choice, in her devotions, and reading and meditating and the necessary offices of houshold government. every one of which is an action of religion, some by nature, some by adoption. To these also God gave her *a very great love to hear the word of God preached*; in which because I had sometimes the honour to minister to her, I can give this certain testimony, that she was a diligent, watchfull and attentive hearer: and to this had so excellent a judgement, that if ever I saw a woman whose judgement was to be revered, it was hers alone: and I have sometimes thought that the eminency of her discerning faculties did reward a pious discourse, & placed it in the regions of honour and usefulnesse, and gathered

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it up from the ground, where commonly such homilies are spilt, or scattered in neglect and inconsideration. But her appetite was not soon satisfied with what was usefull to her soul: she was also *a constant Reader of Sermons*, and seldome missed to read one every day; and that she might be full of instruction and holy principles, she had lately designed to have a large Book in which she purposed to have a stock of Religion transcrib'd in such assistances as she would chuse, that she might be *readily furnished and instructed to every good work*. But God prevented that, and hath filled her desires not out of cisterns and little aquæducts, but hath carried her to the fountain, where *she drinks of the pleasures of the river*, and is full of God.

9. She alwaies liv'd a life of much Innocence, free from the violences of great sins: her person, her breeding, her modesty, her honour, her religion her early marriage, the Guide of her soul & the Guide of her youth, were as so many fountains of restraining grace to her, to keep her from the dishonors of a crime. *Bonum est portare jugũ ab adolescentiâ*: it is good to bear the yoke of the Lord from our youth; and though she did so, being guarded by a mighty providence, and a great favour & grace of God from staining her fair soul with the spots of hell, yet she had strange fears & early cares upon her; but these were not only for her self, but in order to others, to her neerst Relatives. For she was so great a lover of this Honorable family of which now she was a Mother, that she desired to become a chanel of great blessings to it unto future ages, and was extremely jealous lest any thing should be done, or lest any thing had been done, though an age or two since, which should intail a curse upon the innocent posterity; and therefore (although I doe not know that

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ever she was tempted with an offer of the crime) yet she did infinitely remove all sacrilege *from her thoughts*, and delighted to see her estate of a clear and disintangled interest: she would have no mingled rights with it; she would not receive any thing from the Church, but religion and a blessing: and she never thought a curse and a sin farre enough off, but would desire it to be infinitely distant; and that as to this family God had given much honour and a wise head to Govern it, so he would also for ever give many more blessings; And because she knew that the sins of Parents descend upon Children, she endevoured by justice and religion, by charity and honour to secure that her chanel should convey nothing but health, and a faire example and a blessing.

10. And though her accounts to God was made up of nothing but small parcels, little passions, and angry words, and trifling discontents, which are the allayes of the piety of the most holy persons, yet she was early at her repentance; and toward the latter end of her daies, grew so fast in religion as if she had had a revelation of her approaching end; and therefore that she must go a great way in a little time: her discourses more full of religion, her prayers more frequent, her charity increasing, her forgiveness more forward, her friendships more communicative, her passion more under discipline, and so she trimm'd her lamp, not thinking her night was so neer, but that it might shine also in the day time, in the Temple, and before the Altar of incense.

But in this course of hers there were some circumstances, and some appendages of substance, which were highly remarkable.

1. In all her Religion, and in all her actions of relation towards God, she had a strange evenness and untroubled

troubled paſſage, ſliding toward her ocean of God and of infinity with a certain and ſilent motion. So have I ſeen a river deep and ſmooth paſſing with a ſtill foot and a ſober face, and paying to the *Fiſcus*, the great Exchequer of the Sea, the Prince of all the watry bodies, a tribute large and full: and hard by it a little brook skipping and making a noiſe upon its unequall and neighbour bottom; and after all its talking and bragged motion, it payd to its common Audit no more then the revenues of a little cloud, or a contemptible veſſel: So have I ſometimes compar'd the iſſues of her religion to the ſolemnities and fam'd outſides of anothers piety. It dwelt upon her ſpirit and was incorporated with the periodicall work of every day: ſhe did not believe that religion was intended to miniſter to fame and reputation, but to pardon of ſins, to the pleaſure of God, and the ſalvation of ſouls. For religion is like the breath of Heaven; if it goes abroad into the open aire, it ſcatters and diſſolves like camphyre: but if it enters into a ſecret hollowneſſe, into a cloſe conveyance, it is ſtrong and mighty, and comes forth with vigour and great effect at the other end, at the other ſide of this life, in the daies of death and judgment.

2. The other appendage of her religion, which alſo was a great ornament to all the parts of her life, was a rare modeſty and humility of ſpirit, a confident deſpiſing and undervaluing of her ſelf. For though ſhe had the greateſt judgment, and the greateſt experience of things and perſons that I ever yet knew in a perſon of her youth, and ſex, and circumſtances; yet as if ſhe knew nothing of it ſhe had the meaneſt opinion of her ſelf; and like a fair taper when ſhe ſhin'd to all the room, yet round about her own ſtation ſhe had caſt a ſhadow and

a cloud, and she shin'd to every body but her self. But the perfectnesse of her prudence and excellent parts could not be hid; and all her humility, and arts of concealment, made the vertues more amiable and illustrious. For as pride sullies the beauty of the faireſt vertues, and makes our understanding but like the craft and learning of a Devil: so humility is the greateſt eminency, and art of publication in the whole world; and she in all her arts of secrecy and hiding her worthy things, was but *like one that hideth the winde, and covers the oyntment of her right hand.*

I know not by what instrument it hapned; but when death drew neer, before it made any show upon her body, or reveal'd it self by a naturall signification, it was conveyed to her spirit: she had a strange secret perswasion that the bringing this Childe should be her last scene of life: and we have known, that the soul when she is about to disrobe her self of her upper garment, sometimes speaks rarely, *Magnifica verba mors propè admota excutit*; sometimes it is Propheticall; sometimes God by a superinduced perswasion wrought by instruments, or accidents of his own, serves the ends of his own providence and the salvation of the soul: But so it was, that the thought of death dwelt long with her, and grew from the first steps of fancy and feare, to a consent, from thence to a strange credulity, and expectation of it; and without the violence of sickneſſe she died, as if she had done it voluntarily, and by design, and for feare her expectation should have been deceiv'd, or that she should seem to have had an unreasonable feare, or apprehension; or rather (as one said of *Cato*) *sic abiit è vitâ ut causum moriendi nactam se esse gauderet*, she died, as if she had been glad of the opportunity.

And

And in this I cannot but adore the providence and admire the wiſdome and infinite mercies of God. For having a tender and ſoft, a delicate and fine conſtitution and breeding, ſhe was tender to pain, and apprehenſive of it, as a childs ſhoulder is of a load and burden: *Grave eſt teneræ cervici jugum*; and in her often diſcourſes of death, which ſhe would renew willingly and frequently, ſhe would tell, that ſhe fear'd not death, but ſhe fear'd the ſharp pains of death: *Emori nolo, me eſſe mortuam non curo*: The being dead, and being freed from the troubles and dangers of this world, ſhe hop'd would be for her advantage; and therefore that was no part of her feare: But ſhe believing the pangs of death were great, and the uſe and aids of reaſon little, had reaſon to fear leſt they ſhould doe violence to her ſpirit and the decency of her reſolution. But God that knew her fears and her jealouſie concerning her ſelf, fitted her with a death ſo eaſie, ſo harmleſſe, ſo painleſſe, that it did not put her patience to a ſevere triall. It was not (in all appearance) of ſo much trouble, as two fits of a common ague; ſo carefull was God to remonſtrate to all that ſtood in that ſad attendance, that this ſoule was dear to him: and that ſince ſhe had done ſo much of her duty towards it, he that began, would alſo finiſh her redemption, by an act of a rare providence, and a ſingular mercy. *Bleſſed be that goodneſs of God, who does ſo carefull actions of mercy for the eaſe and ſecurity of his ſervants.* But this one inſtance was a great demonſtration that the apprehenſion of death is worſe then the pains of death; and that God loves to reprove the unreaſonableneſſe of our feares, by the mightineſſe, and by the arts of his mercy.

She had in her ſickneſs (if I may ſo call it, or rather in the ſolemnities, and graver preparations towards death)

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ſome curious and well-becoming feares, concerning the finall ſtate of her ſoul. But from thence ſhe paſs'd into a *deliquium*, or a kinde of trance, and as ſoon as ſhe came forth of it, as if it had been a viſion, or that ſhe had convers'd with an Angel, and from his hand had receiv'd a labell or ſcroll of the *book of life*, and there ſeen her *name* enrolled, ſhe cried out aloud, [*Glory be to God on high: Now I am ſure I ſhall be ſaved.*] Concerning which manner of diſcourſing we are wholly ignorant what judgment can be made: but certainly there are ſtrange things in the other world; and ſo there are in all the immediate preparations to it; and a little glimps of heaven, a minutes converſing with an Angel, any ray of God, any communication extraordinary from the Spirit of comfort which God gives to his ſervants in ſtrange and unknown manners, are infinitely far from illuſions; and they ſhall then be underſtood by us, when we feel them, and when our new and ſtrange needs ſhall be refreſhed by ſuch unuſuall viſitations.

But I muſt be forced to uſe ſummaries and arts of abbreviature in the enumerating thoſe things in which this rare Perſonage was dear to God & to all her Relatives.

If we conſider her Perſon, ſhe was in the flower of her age, *Jucundum cum ætas florida ver ageret*; of a temperate, plain and naturall diet, without curioſity or an intemperate palate; ſhe ſpent leſſe time in dreſſing, then many ſervants; her recreations were little & ſeldom, her prayers often, her reading much: ſhe was of a moſt noble and charitable ſoul; a great lover of honourable actions, and as great a deſpiſer of baſe things; hugely loving to oblige others, and very unwilling to be in arrear to any upon the ſtock of courteſies and liberality; ſo free in all acts of favour, that ſhe would not ſtay to hear her ſelf thank'd,

thank'd, as being unwilling that what good went from her to a needfull or an obliged person should ever return to her again, she was an excellent friend, and hugely dear to very many, especially to the best and most discerning persons, to all that convers'd with her, and could understand her great worth and sweetnesse: she was of an Honourable, a nice and tender reputation; and of the pleasures of this world which were laid before her in heaps she took a very small and inconsiderable share, as not loving to glut her self with vanity, or to take her portion of good things here below.

If we look on her as a Wife, she was chast and loving, fruitfull and discreet, humble and pleasant, witty and complyant, rich and fair, and wanted nothing to the making her a principall and a precedent to the best Wives of the world, but a long life, and a full age.

If we remember her as a Mother, she was kinde and severe, carefull and prudent, very tender, and not at all fond, a greater lover of her Childrens soules, then of their bodies, and one that would value them more by the strict rules of honour and proper worth, then by their relation to her self.

Her Servants found her prudent, and fit to Govern, and yet open-handed and apt to reward, a just Exactor of their duty and a great Rewarder of their diligence.

She was in her house a comfort to her deareſt Lord, a Guide to her Children, a Rule to her Servants, an example to all.

But as she related to God in the offices of Religion, she was even and constant, silent and devout, prudent and materiall: she lov'd what she now enjoyes, and she fear'd, what she never felt, and God did for her what she never did expect. Her fears went beyond all her evil; and yet

the

the good which she hath receiv'd was, and is, and ev
shall be beyond all her hopes.

She liv'd as we all should live, and she died as I fa
would die

Et cum supremos Lachesis perneverit annos,
Non aliter cineres mando jaceremeos.

I pray God I may feel those mercies on my death-be
that she felt, and that I may feel the same effect of m
repentance which she feels of the many degrees of h
innocence. Such was her death that she did not die to
soon; and her life was so usefull and so excellent that sh
could not have liv'd too long. *Nemo parum diu vixit q
virtutis perfecta perfecto functus est munere:* and as no
in the grave it shall not be inquired concerning her, ho
long she liv'd, but how well? so to us who live after h
to suffer a longer calamity, it may be some ease to ou
sorrows, and some guide to our lives, and some securit
to our conditions, to consider that God hath brough
the piety of a yong Lady to the early reivards of a neve
ceasing, and never dying eternity of glory. And we also
if we live as she did, shal partake of the same glories, no
only having the honour of a good name and a dear an
honour'd memory, but the glories of these glories, th
end of all excellent labours, and all prudent counsel
and all holy religion, even the salvation of our souls i
that day, when all the Saints, and amongst them this ex
cellent Woman shall be shown to all the world to ha
done more, and more excellent things then we know
or can describe. *Mors illos consecrat, quorum exitum & q
timent, Laudant:* Death consecrates and makes sacred th
person whose excellency was such, that they that are no
displeased at the death, cannot dispraise the life; but th
that mourn sadly, think they can never commend su
ciently.

FINIS.